FAMILY LIFE

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Dealing with Guilt Feelings

Paul Popenoe

The feeling of guilt is one of the most important causative factors in producing not only anxiety but also depression. But its treatment in counseling has caused great confusion, due largely to semantic difficulties. The feeling of guilt has long occupied a central place in religion. Sigmund Freud particularly brought it into new prominence in counseling. He would perhaps have stated his view by explaining that guilt exists when barriers erected by the Superego are transgressed by impulses from the Id,—a concept different from that found in much religious thinking, and also quite different from the every-day practice in which a jury establishes guilt in a court of law.

In psychoanalytic parlance, guilt is unconscious (if conscious it is called shame); and it has been widely regarded, in Karen Horney's phrase, as "the crucial element in the dynamics of neurosis." It is held to carry with it a need for punishment which Freud complained "is the worst enemy of our therapeutic efforts." If a neurosis is regarded as a pattern of life which is inappropriate because developed to meet earlier situations which no longer exist, it is easy to see that a general and deep-seated feeling of guilt could be considered a neurosis. Unfortunately, some writers jumped from this to the conclusion that there could be no neurosis if there were no feeling of guilt; hence neurosis could be prevented by keeping people from feeling guilty, and cured by convincing them that they need not feel guilty. I have heard a nationally-known lecturer, addressing an assembly of college students, say "We must not tell young people that pre-marital sexual intercourse is wrong, because that might make them feel guilty." Part of the conflict between some schools of psychoanalysis and some schools of religion centers at this point, the former telling the client not to feel guilty, while the latter assures him that he was inescapably guilty even from birth.

Complete treatment of the subject of guilt would require a book—indeed, it has already filled hundreds of books. I want merely to suggest a few simple lines of procedure for the counselor in daily discussion of marriage problems. Much unjustifiable feeling of guilt could be prevented by proper child guidance, correct education, and a sound philosophy of life; but when the client comes for counseling the damage has already been done. The feeling of guilt may be a gen-

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eralized one, origin of which has become unrecognizable to the client; but it is commonly traceable to some specific behavior which the client now considers to have been a mistake. Compared with other mistakes, such as everyone makes every day, those producing the feeling of guilt have attached to them a strong emotional feeling which gradually spreads and builds up complexes. The counselor's first step may be to help the client examine the original "mistake" and decide whether his great feeling of discomfort connected with it is justified. Perhaps what he did was really the right thing to do, after all. If his feeling of guilt is unjustified, he may be able to disregard it.

If his feeling that he made a serious mistake is apparently justified, he should ask himself whether it represented his real personality, or whether it was a casual and unplanned mistake, largely the result of some temporary environmental pressure. If the latter, the counselor may find the following steps appropriate:

1. Inquiry as to why and how it occurred.

2. Have conditions changed, or have you changed your environment, so it won't happen again?

3. Has restitution been made to anyone harmed, or have you made any other adequate effort at restitution or reparation?

4. Are you working to reduce the chances that you make the same mistake in the future; or taking proper steps to see that you make fewer such mistakes?

5. Are you working energetically to see that others are prevented from making similar mistakes?

6. Finally, the counselor should help the client to recognize that nothing is gained by "living in the past", but that he must live in the present and prepare for the future, instead.

Thus treated, a legitimate feeling of guilt can be made to work for good in many ways.

Some counselors, especially clergymen, feel that they are not dealing adequately with guilt feelings unless they get the client also to recognize the need for Divine forgiveness and to seek that in some conscious way. On this point I believe that the counselor must be guided by the client's views as well as his own. He may alienate a client, and thus fail in his counseling, if he insists on a frame of reference which the client rejects.

Can the counselor suggest to the client that he ought to feel guilty; or must he await such insight from the client? This involves the judgmental problem which arises continually in a discussion of counseling. I think it is usually preferable to help the client to understand "cause and effect." I suggest in conclusion a few points for the counselor to consider:

1. It is important for the client to recognize how other people feel about him. He has to live with them. He will gain nothing by trying to fool himself in this. Only as he faces it frankly can he deal with it, either by deciding that he should disregard their feeling, or by changing his own behavior.

2. The counselor should try to help the client avoid a generalized feeling of guilt,—the most harmful form,—and to focus down on some specific situation with which the client can work.

3. An individual can usually deal with feelings of guilt more effectively with the help of a counselor, than alone.

4. The counselor will often have to deal with others (e.g., spouse, parent, sib) who are keeping the client's guilt feelings alive.

(Abstract of remarks before the seminar in counseling at the AIFR, March 15, 1955.)

No Easy Cure For Juvenile Delinquency

Attempts to meet the increasing problem of juvenile delinquency by increasing conventional facilities and giving more money to Community Chests have produced little or no effect, according to a survey made for the U. S. Children's Bureau by Helen L. Witmer and Edith M. Tufts. In a publication titled *The Effectiveness of Delinquency Prevention Programs* they report:

"Friendly counseling and provision of access to community facilities do not reduce delinquency."

"The usual group work services of a conventional character also appear not to have much effect on delinquency."

All of these services are of course highly desirable for other reasons, as is "child guidance, of the usual urban variety", which is helpful to youngsters with mild personality disorders. Actual psychiatric treatment, extremely expensive, "is inadequate to overcome the influence of grossly unfavorable social conditions and is often unacceptable to families who live in the slums."

In closing their report, Miss Witmer and Mrs. Tufts call for "close cooperation between practice and research, with both parties looking hopefully to theory and to experience for ideas about the direction in which to move next." *Family Life* ventures to suggest to both parties that theory and experience alike demand more attention to making marriage successful!

The Witmer-Tufts report (CB Pub. No. 350) can be purchased from the Supt. of Documents, U. S. Govt. Printing Office, Washington 25, D. C., for 25c a copy.

Coeducation In The Soviet Union

Soviet educators continue to explain why coeducation has been re-established beginning with the academic year 1954-5, after 11 years in which separation of the sexes was the party line. Coeducation was first established in 1918, but officially abandoned in 1943 on the ground of important differences between the sexes "in rhythm, mentality, intellectual development, and specialization in the work of the world." To explain the return to coeducation the Ministry of Education cites, in an article in *Pravda,* the complaint of parents that their children were scattered, and the complaint of teachers that discipline had deteriorated,—an intolerable failure since discipline is "the most important moral quality of the soviet citizen." The secretary of *Komsomol* documented this in an address to the 12th Congress of Young Communists: "Pupils are behaving abominably in public places, in the streets, even in the classroom. They insult teachers, parents, and other adults and above all they are giving themselves over to acts of vandalism and hooliganism." The Minister of Education, returning to the attack, blamed all this on the separation of the sexes: "In the presence of girls, the boys behave much better than when they are

off by themselves. They maintain more self-discipline." Turning his back on the outdated party line of 1943 he now declares that boys and girls should have the same physical education and be prepared for the same work in the world, and that coeducation has the great advantage of creating a spirit of collectivity and enables the two sexes to know and understand each other. Isolation makes each of them seem mysterious, a dangerous result which carries in itself the germs of bourgeois idealism. "Coeducation, on the other hand, eliminates such unwholesome sentimentality and, re-establishing perfect mutual understanding with relationships of equality and companionship, it leads the young people to a realism that is more in conformity with the materialistic ideal of marxism."

Research Notes

CHURCH-GOERS get few divorces in Dane County, Wisconsin, of which the state capital, Madison, is the county seat. This is the conclusion of Sverre Braathen, divorce counsel for the county, who reports that of 628 persons involved in divorce there in 1954, only 94, or less than one in every six, had a church affiliation. He lays weight on what he calls the stability factor, in preventing divorce. Of 324 divorced couples, 222 did not own a home or even have an equity in one. Many of these couples have high incomes; but they save nothing. He reports further that of the 628 persons involved in divorce, only 54 completed college and only 232 completed high school.

MALE SEX HORMONES have been given to many boys in recent years to promote their growth, when they were very small for their age. E. H. Sobel, in a paper presented at a research conference, offered evidence that testosterone, although temporarily accelerating linear growth, may decrease ultimate stature and that cortisone may actually exert a deleterious effect on growth under certain conditions.

MONGOLISM continues to be one of the most obscure and controversial aspects of human pathology, and the only consistent factor associated with it is the age of the mother, according to a new survey by L. S. Penrose (*Lancet,* London, Sept. 11, 1954.) In each five-year period after the age of 30, the chance of giving birth to such a child is almost three times that of the preceding period, the risk being less than one in 2,000 between the ages of 20 and 30. A heredity factor seems to play a part.

HALF A DOZEN PAIRS of Siamese twins are born in the world each year, according to a survey by Ian Aird published in the *British Medical Journal,* April 10, 1954. These conjoined twins take their popular name from Chang and Eng (1811-1874), born in Siam of Chinese parents, who were brought to America and exploited in Barnum's circus. They settled in North Carolina, married, and left numerous descendants who are still living there. The first recorded example of such twins, Professor Aird says, was the "Biddendon Maids", born in England in A.D. 1100.

FINGER PRINTS and palm patterns show such widely varying distribution among ethnic groups that they could be used to establish racial differences, says geneticist David C. Rife. One pattern, for instance, is found among 85% of Negroes and only 5% of "Caucasians." (*American Journal of Human Genetics,* Sept. 1954.)

THE CHILDREN OF DIVORCE

In one state (New Jersey) "nearly one-eighth of the total population is composed of children whose parents have been separated by divorce or desertion," says John C. Wynn in a new discussion of an old subject. The proportion is probably much higher in some of the Pacific Coast, Southwest, and Rocky Mountain states where the breakage of homes attains its maximum. Lip-service is often paid to the stake of children in the home, but Mr. Wynn thinks it is time to be more honest in facing the facts.

"Somehow or other, many of the adults do pick up the pieces and go on. A majority of them in fact, are remarried." (He might have added that these remarriages, according to sociologist Paul H. Landis, have 50% less chance of success than does a first marriage.) "But the children who have to suffer the effects of divorce are among the most pitiful of the parties involved. They find themselves often shunted from one parent to another. They feel that they have no real home, no real love. Their own personalities can be stunted by the things that happen to them in the breakup of their family life.

"A newly graduated social case worker found out very early in her career how children reacted to the separation of their parents. Broken homes, unstable family life, were common in the underprivileged section of the city to which she had been assigned. Almost every unit in the teeming tenements housed a separated family. Many of the flats were entirely devoid of men. Husbands had long ago deserted their wives and children. At other addresses there were some men, the second husbands of remarriage, step-fathers. Here, if in any place, one would expect community custom long ago to have conditioned the children to temporary family arrangements. Yet over and over again, when the social worker asked the children to name the wish they most wanted to come true, they replied, 'To have my daddy home again.' "

Home *is* different with just one parent, or with a step-parent, he insists in a significant chapter of his new book, *How Christian parents face family problems* (pp. 144, no index, price $2.50 from the Westminster Press, Witherspoon bldg., Philadelphia 7, Pa., 1955.) "The child is so formed that he greatly needs both of his parents for normal development . . . Divorce in the U.S.A. more than any other one fact is responsible for the loss of this essential security. Since 1890, American divorces have increased in frequency *521 percent*. The Federal Security Agency reports 3,500,000 paternal orphans under age 18 in present-day America. Most of these children without fathers are the casualties of divorce. Between 175,000 and 306,000 children have been thrown into this vast number annually in the past decade. It is true that some of them do find happier relationships in new homes established by remarriage of their parents, but many of them do not. A proportion of this huge grouping of three and a half million are deprived temporarily of a parent who is in a sanitarium, or in prison, or in Army service. Yet they represent no more than 5% of the whole."

"Boys and girls come to feel a sense of shame when their parents are not living together. They suffer the same real loss if one of their parents is dead, but their acceptance of death is somewhat easier. Death is a fact to be faced, not an emotional tangle that is hard to explain . . . Add to this picture of emotional upheaval the financial crisis that such

children know as a daily gnawing experience, and you witness an underprivileged group indeed. Government aid to dependent children cares for more than 750,000 such girls and boys. Some receive support from their estranged fathers, but the median payments are just about $17.25 per week for a mother with minor children. To the child already scarred by the strife of a broken family, the uncertainty of physical welfare is another shock."

In other and very practical chapters Mr. Wynn (director of the Christian family program of the Presbyterian Board of Christian Education) takes up the universal problems—conflict, discipline, money, worship, sex; with unusual chapters on "Facing the world with a handicapped child" and meeting conditions created "If young people date Roman Catholics." Throughout he has succeeded in coming to grips with the everyday difficulties of the home and giving pointers so simple and understandable that they can be put into practice immediately. He has produced a good book which should be helpful to innumerable families even beyond the circle of definitely Christian homes which he addresses.

Around the World

OPERATION of the German sterilization Act, from 1933 to 1945, is reviewed by Hans Harmsen in *The Eugenics Review* (London), Jan., 1955. Most of the records have been lost, so there is no knowledge of the total number of sterilizations performed — estimates run from 350,000 to 2,000,000. The law was patterned on experience of the United States since 1907 (a majority of the American states now have such laws in force) and seems to have been applied in Germany on strictly eugenic grounds—not on political or racial grounds as has sometimes been supposed. Ruthless experiments by Heinrich Himmler and his subordinates had nothing to do with this law. The sterilization law was one of the few parts of the Nazi legislation that was not repealed after Germany's surrender; but it has not been used since then.

EUROPEANS are popularly supposed to be astonished that American husbands give so much help with housework which the European is alleged to feel beneath his dignity and suitable only for women. It is interesting, therefore, to learn from a questionnaire addressed to the Family Associations of France that 70% of all husbands lend a hand in the housework. As in the U.S., dishwashing is the most frequent point of collaboration.

THE INSTITUT DE PEDAGOGIE FAMILIALE at the University of Montreal is under the direction of Msgr Albert Tessier. Its purpose is to train young women as teachers of family life and as leaders of the Family Institutes which are widespread in the province of Quebec. The broad lines of the curriculum include philosophy, applied psychology, sociology, letters, arts, and sciences applied to family life.

MARRIAGE COUNSELING should be made available to everyone, particularly before marriage, in the opinion of participants in the annual conference of the Association of Catholic Families, in Belgium. It voted that the first such educational center be established in Brussels; it also called on the clergy to give more effective pre-marital counseling and to work more closely with lay specialists for that purpose. Among measures which the conference thought should be adopted to deal with marital disharmony, a novel one was the proposal that maladjusted

spouses be sent to live in the homes of happily married persons for a while.

IN MOSCOW the government has opened a University for Parents, where evening classes are offered in many aspects of family life. To date it has graduated more than a thousand alumni.

DOWN WITH SANTA CLAUS! is the demand of Catholic Action in Belgium, which blames American and British soldiers for bringing him into their midst. Many such soldiers formed friendly relations with Belgian families during the war, it says, and afterward kept up the friendship by sending Christmas cards which featured Saint Nick in place of the Divine Savior. It reports the campaign to have its members repudiate this kind of Christmas spirit is making good progress.

JUVENILE DELINQUENCY in Great Britain rose steadily, just as it did on this side of the Atlantic, until 1951. Then the rate in England began to drop sharply, and continues to do so, while the rate in the United States continued to rise, even more steeply than before. Careful study of the reason back of this divergence would seem to be well worth while.

REACTING against the tendency to hold only unhappy and broken families up to public view, the Mother's Union of Belfast (Northern Ireland) organized an exhibit of Happy Families, with the collaboration of many community organizations. The 16 booths represented such scenes as "Sunday afternoon with the family", and demonstrated situations involving both small and large families, children of different ages, home work, the care of a sick child, and the father's place in family life.

YUGOSLAVIA has established an annual Children's Week, during which special fees or surcharges will be collected on railway, bus, and steamship tickets, athletic events and public entertainments, and on postage stamps. Proceeds will be devoted to child welfare.

GRETNA GREEN, SCOTLAND, whose name has become synonymous with elopements and runaway marriages, now sees only one such marriage a week, according to a recent report. In Queen Victoria's day it was a mecca for young people trying to evade the laws of their own community or to escape from irate parents. Anyone who seemed to be over 16 years of age could be married immediately and no questions asked. In 1876 a Lord Chancellor who had himself been married there in such circumstances put an end to the "racket" by a bill which required 21 days of residence. Attention was drawn back to the locality a couple of years ago when James Goldsmith and Isabel Patino, daughter of the fabulous Bolivian tin millionaire, were married there.

Inexpensive Pamphlets

COMIC BOOKS: EDUCATIONAL AND VOCATIONAL, by Russell F. Formwalt, price 15c from Vocational Dept., Big Brother Movement, 33 Union Square West, New York 3, N.Y.—Annotated list for youth leaders and others who want to know how "comic books" are being used constructively.

LET'S NAME THE BABY, by Peggy Boehm, price 50c from Sterling Pub. Co., 215 E. 37th st., New York 16, N. Y. —List of 1692 names with their meanings (not too accurately) and language of origin, and a brief but helpful introduction.

NEW BOOKS IN BRIEF REVIEW

SEX IN HISTORY, by G. Rattray Taylor. Pp. 336, price $5 from the Vanguard Press, 424 Madison ave., New York 17, N. Y., 1954.

This is an important book. The author traces attitudes toward sex in Western Europe from medieval times to the present, with some glances backward to the origins of Christianity. He sees alternating periods in which men try to identify themselves with their fathers (patrism) and with their mothers (matrism). "In the past 2,000 years the pendulum has swung twice from matrism to patrism and back, and it is now swinging toward matrism for the third time. Perhaps it has reached a point a little more than half-way. Such a statement is necessarily rough, for, as always, some sections of the community lag behind the others: it looks as if the lower income groups regularly tend to be more matrist than higher ones—which may be a way of saying that patrists are more likely to possess the self-discipline and ruthlessness required for attaining power or making money. The status of women seems to provide a fair index of society's location on the patrist-matrist scale: by this criterion the age is noticeably matrist." A rational ethic, he thinks, should maintain a balance between the two positions, and find satisfactory methods "for the expression of our fundamental needs to love and to hate", but he fears we are too hidebound by tradition to reach this goal. Mr. Taylor starts from a rather primitive Freudian psychology, but even those who repudiate this will find an extraordinary wealth of material new to them in his pages. Few readers possess sufficient erudition to check on his references; and few readers will avoid resentment at some of his positions; but if any reader avoids being stimulated to hard thinking, he will be indeed a dull one. Mr. Rattray is an Englishman concerned with the application of the social sciences to modern problems, and serves as director of a research organization known as the Acton Society Trust. Among other merits, this extremely controversial book is extremely readable.

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WITHOUT THE CHRYSANTHEMUM AND THE SWORD, by Jean Stoetzel. Pp. 334, price $4 from Columbia University Press, 2960 Broadway, New York 27, N.Y., 1955.

During World War II anthropologist Ruth Benedict published a book called *The Chrysanthemum and the Sword,* in which she used those two symbols to illustrate the attitudes of the Japanese people. What has happened to them after they lost these symbols through defeat? UNESCO assigned a team of investigators to find out, and a French sociologist here gives the conclusions. They are of great interest and value to the general reader as well as to the specialist. Analysing the personality of young people in the kingdom: "The most obvious conclusion to be drawn is their immaturity," socially and emotionally. "Love" does not occupy a particularly prominent place in their minds, but many consider a love match the ideal. In actual practice they will compromise with the older *mores* which gave parents great influence in the choice. More "puritanism" was found, in attitudes toward sex, than has been reported by some earlier observers. Most young people — particularly girls — think they

will have in marriage more children than they want: "this attitude is typical of a society perpetually haunted by the spectre of over-population."

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GROUP WORK AND COMMUNITY ORGANIZATIONS 1953-54. Papers presented at the National Conference of Social Work. Pp. 104 (no index), price $2.25 from Columbia University Press, 2960 Broadway, New York 27, N.Y., 1954.

Discussion of value particularly to those engaged in social work. Among other papers, that of Irene T. Malamud takes up parent education. "One of the most deplorable manifestations today is the concerted attack on parents as the culprits for everything from juvenile delinquency to emotional instability and mental disease," she admits. The program which she describes started with the idea that "providing information" is not the important measure. That sort of thing has already been done abundantly, and some form of group dynamics seemed more promising. Use of films was not found to be particularly valuable. It seems desirable to work "within agencies already set up in a community rather than building special study centers."

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SOCIAL STRUCTURE AND PERSONALITY IN A CITY, pp. 344, price $4.50; SOCIAL STRUCTURE AND PERSONALITY IN A RURAL COMMUNITY, pp. 279, price $3.75; two volumes of studies in Australia, ed. by O. A. Oeser, S. B. Hammond, and F. E. Emery; available in the U.S. from the Macmillan Co., 60 Fifth ave., New York 11, N.Y., 1954.

These studies carried out by faculty and students of the department of psychology, University of Melbourne, throw an interesting light on Australian family life, which seems to be quiet, self-contained, and happy. The extensive methodological and statistical treatment is slightly topheavy for the scope of the surveys—a few hundred families in a city, a few dozen in a rural community. Not many Australian wives work outside the home, nor do they seem to take a great interest in outside activities. Yet family life in the city is by no means patriarchal.

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MIND AND BODY: psychosomatic medicine, by Flanders Dunbar. Pp. 298, price $3.50 from Random House, 457 Madison ave., New York 22, N.Y., 1955.

First published in 1947, this popular discussion appears in a revised and enlarged edition. Dealing with such important subjects as excess weight, cancer, gynecology, dental troubles, surgery, child care, chronic illness, sterility, arthritis, and sex, it offers probably the best introduction to psychosomatic medicine for the general public. During the past few years the pendulum has already begun to swing away from overemphasis on the emotional aspects, and back to emphasis on the physiological and even constitutional aspects, so the book should be read with some reservations. Dr. Dunbar is one of the best-known exponents of the subject in the United States, and a number of her other publications have been reviewed in *Family Life* during recent years.

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JOYCE JACKSON'S GUIDE TO DATING, pp. 171 (no index), price $2.95 from Prentice-Hall, Inc., 70 Fifth ave., New York 11, N. Y., 1955.

Sound, serious advice to high school girls for solving their emotional problems and forming happy, successful relationships in every-day life. The author is Mrs. Helen Crounse, a graduate student in social psychology at Yale University.

EDUCATION FOR LATER MATURITY, compiled by Wilma Donahue. Pp. 338, price $4.50 from William Morrow, 425 Fourth ave., New York 16, N. Y., 1955.

With the growing interest in preparation for the later years, there is continual need for surveys of progress and Dr. Donahue of the University of Michigan has compiled this handbook for the Adult Education Association of the U.S.A. It gives a detailed and critical review of innumerable activities, thus providing an indispensable guide for communities that want to follow suit. Educational and community agencies, as well as churches and industries, are all covered, together with a number of general chapters discussing the principles involved.

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HAVING YOUR BABY, by Leonard Biskind. 2d ed., rev. Pp. 169, price $1.95 from Random House, 457 Madison ave., New York 22, N. Y., 1954.

This volume by the chief of the division of obstetrics at Mt. Sinai hospital, Cleveland, Ohio, suffers from the fault almost inevitable in a condensed, encyclopedic treatment. Each topic is considered so briefly (there are no chapters, merely topics, ranging from seven lines to five pages) that broad, sometimes misleading generalizations have to be made. The jacket says "Dr. Biskind presents, with clarity and authority, the answers to the questions uppermost in the mind of the expectant mother". Perhaps this statement should be amended to read: "Dr. Biskind presents *dogmatically one* answer (or *his* answer) to *some* of the questions" etc.

For anyone acquainted with the "Prepared Childbirth" movement a single reading of his two-and-one-half pages of "Natural Childbirth" will lead to avoidance of Dr. Biskind's hospital like the plague. He writes this off as hypnosis. Furthermore his evidence is hearsay. "It has been said," he tells the reader (he fails to mention by whom) "that such an experience (as natural delivery) promotes dependency and hence emotional immaturity." Mary Jane Hungerford.

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THE MYTH OF THE ETERNAL RETURN, by Mircea Eliade. Pp. 195, price $2.75 from Bollingen Series, 140 E. 62d st., New York 21, N. Y., 1954.

Forty-sixth in the Bollingen Series which, in a general way, presents the psychological views of Carl Jung, this is the work of a Rumanian now living in France. He seeks a philosophy which will enable man to overcome "the terror of history". In traditional societies the emphasis is placed on archetypes and repetition: creation is taking place over and over again. The Judaeo-Christian historical outlook is toward progressive change; but at present, when man has brought his species to the verge of annihilation, the historical outlook is pessimistic, to say the least. Christianity represents the path which mankind must follow to escape from this continual terror.

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VATERSCHAFTSBEGUTACHTUNG, by H. Schade. Pp. 251, price DM 28 from E. Schweizerbart'sche Verlagsbuchhandlung, Johannesstrasse 3/1, Stuttgart W., Germany, 1954.

Detailed handbook for those concerned with the determination of disputed paternity—a problem which has been very important in Germany since the war. Dr. Schade does not depend on blood tests, as is often done in America, but considers in great detail all the inheritable traits and variations. The book is therefore of great interest to anyone concerned with human genetics.

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